1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Thought

So much nonsense has been written about savage thought that it may not be amiss to record that I find the Havasupai clearly the equals of my white acquaintances in reasoning.[1] Granting them their premises and the limitations of their knowledge, their judgments are justified. 153

The inability of the savage to isolate abstract concepts has also been asserted. As a somewhat indirect test I asked how one thinks[2] (*wwsédga*). Sinyella, who understood the interpreter's question with difficulty explained that he knew nothing about it: he had never been told. Jess, to whom the question could be put directly,[3] said that his whole body was involved in thought, although his eyes, head, and to a lesser extent, his ears, were more intimately concerned. Two years later he stated:— 828

"I feel myself thinking. Perhaps part of my body thinks; I feel it move. Perhaps it is the tendons all over my body: no, they simply move. The blood in my veins goes into my brain and my heart: when it enters my brain I think what I am going to do. My thought goes on all over my body. It (both blood and thought) causes my whole body to move about. (Q.—You are thinking hard, trying to tell me; where do you feel it most?) In my head: it feels as though I were trying hard there." Sinyella added, "Most men say they think with their hearts: I say so too. Some say they think with their heads: they talk about who has the most brains." Jess' wife, who was listening, answered, "I think with my heart."

Like ourselves, Havasupai scratch their heads when in a quandary: *kdpdd'dtdtópiga*, "It is hard to say." [201]

The conventional expression is then that the heart is concerned with thought, as it is also the seat of the soul, the life. Jess' answer is however a reasonably good attempt at introspective analysis.[4]

Dreams

So much stress is laid on the connection of dreams with religious phenomena by some writers that it seems important to record dreams and the attitudes to them. Dreams (*tásmdáji̇ga*, *gwétásmd'dji̇ga*, cf. *smága*, sleep) were obtained from an old man, Sinyella, and a young one, Jess Checkapanyega. These are on their face actual dreams, not stereotyped like those of the Crow recorded by Lowie and the Ojibway visions of Radin. 114 115 124

A distinction is drawn between unimportant and significant dreams. While there are no definite criteria to distinguish them, it seems that those 787

[1] This is also the well-nigh unanimous judgment of my American colleagues respecting those Indians they know. Curiously enough, published statements of this fact are rare — is it too obvious? — leaving the field to the fulminations of the closet-philosopher.

[2] See also the remarks on shadows, p. 276.

[3] He has attended school.

[4] These statements modify those made earlier in this series, vol. XVI, 314, footnote.

3:James T-5 (ca.1900) 1903
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Havasupai

609 When I assured him no possible injury could result, he
177 yielded to my urgent entreaties so far as to consent to
152 allow me to make his sun-picture, on the sole condition, however, that I did not ask him to look at the camera, or to cease talking (he was relating some Havasupai myths at the time). His condition was what I desired, for it enabled me to secure the accompanying natural and life-like photograph.

195 In speech the Havasupai tongue is not very musical
194 or agreeable. The voices of men and women are soft and sweet, as a rule, and either when singing their rude aboriginal songs or those that they have been taught at school, they show a natural appreciation of tone that is not usual or common. In a sentence the last syllable of the last word is often a third higher than the rest of the word. This gives a singularly emphatic effect.

The voices of the men are not unpleasant, though generally they are thrown too high — head tones — to be agreeable; and as conversation increases they often allow their voices to rise to an almost querulous note. There is a good deal of the chant about it of a half-musical nature.

The women's voices are usually sweet and musical, but the language itself does not lend itself to the display of vocal sweetness. It is not a "liquid" language. It is full of crooks and twists, gutturals and harsh labials, and seems to be ground out in angles with a machine-like regularity. In some cases, the women, having imitated the querulous tone of some of the men, have developed a harshness that is disagreeable. The rapid-
192 ity with which they learn new words is remarkable.
●153 Lanoman, one of the present policemen, asked me the

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

English of a number of words, and all during the day I heard him repeating them over to himself, and seldom would he need correction. 192 153

The dress commonly worn by the women consists of a short skirt and waist, made of colored calico, and a *si-dram'-a*, which may be described as a rude shawl, two corners of which are tied obliquely across the chest. When at work this is often slung over one side of the body so that one arm is free. Among the Havasupais the si-dram-a that is most desired and sought after is one made of four large bandana handkerchiefs, with red as the choice of colors. 291

The men, when I first visited them, seldom wore anything more than the breech-clout except in cold weather, but as school influences began to permeate the village, blue overalls and the cast-off trousers and other clothing of the white man were donned, until now it is a rare sight to see a man clothed in any other than the ordinary fashion, though the influence of the outside Indians is seen in the Spanish "cut" of all home-made garments. Moccasins are the common foot-gear, though occasionally a man or woman may be found wearing "civilized" shoes. [177] [177]

Fish, pork, chicken, all kinds of birds and eggs, are tabooed as food by the Havasupais, but they eat rats, deer, antelope, rabbit, prairie dog, and mountain sheep. They are especially fond of beef, and horse and mule meat, no matter how the animals come to their death, are esteemed luxuries. They will even eat lizards and lice. 262

The prickly pear and the fruit of the amole, or hoshkon, are much favored when ripe. The latter is roasted in the coals until the outside is completely blackened. [252]

889 All four of the old woman's children were staying at that time in neigh-
736 boring camps, and while she dwelt most of her time with one family, she occasionally stayed awhile with the others. The adults regarded her in a kindly way, and appeared tolerant of her failing body and sometimes confused memory, seeming to pity her helplessness.

Her son-in-law, himself nearly 60, one day gestured toward her and asked the investigator, "You gonna get old like that? Not me! I want to die first."

During this period of three weeks, another woman of 88 years came to Grand Canyon to care for her son's children while their mother was working. Before housing arrangements were made, she camped in the open with a roll of bedding and some dishes. Although older than the woman just de-
[145] scribed, this octogenarian appeared strong and well. Her vision and hearing seemed normal, and her face was unlined except for a few wrinkles at the corners of mouth and eyes giving her an appearance younger than her years. Her light gray hair was cut neatly in a straight line below her ears with a fringe on her forehead, and her clothing was neat, in good repair,
[481] and relatively clean. With the assistance of a cane, she walked about easily.

On one occasion, this individual came to visit the old woman previously described while the investigator was interviewing the two daughters of the latter. Soon the two were chattering with such animation that the younger women stopped to listen. They burst out laughing and explained, "Those two are saying they want to go away and live together away from other people. They want to go down in the canyon to Indian Gardens where the people used to live in the old times."

During interviews the latter two informants constantly checked information with their aged mother and also consulted the other old woman if she were present. They respected the greater knowledge of their mother concerning earlier days, but if she could not give an answer, they would shrug impatiently and say in English, "Oh, she don't know nothing!" However the old woman seldom evoked this response, for her memory seemed accurate
[153] and her mind fairly clear. Her greatest failing was a confusion in time sequences and perspectives.

Old women, then, generally are respected and treated kindly, although their infirmities may evoke a mild impatience. Old men are treated much the same as senility advances, but during vigorous old age they have somewhat greater prestige than women of comparable age and condition, as they
[562] do also in other age brackets. The children of the old woman first described referred to her more youthful state with great pride, for reputedly she had been a horseback rider of skill, and had raced in Flagstaff rodeos, winning when all competitors were men.

Materials used for coiled basketry are more carefully prepared than those for twined baskets. Both warp and weft twigs are denuded of bark. The weft twigs are split into three strips in the same manner as for twined baskets, and the pith is carefully scraped off and both sides of each strip scraped smooth. In addition, each weft strip is sized by drawing it through a hole punched in the lid of a coffee can or something similar. One weaver used a gradation of five or six holes for sizing strips for miniature baskets 2 to 3 in. in diameter up to trays 1 ft. or more across. 285

Whiting (1952, 64) identifies the materials used in basketweaving as follows: For woven elements squawberry is preferred; cat's claw is strong, and cottonwood is considered inferior. For rims, service berry, Apache plume, and mesquite are favored. For decoration, squawberry and devil's claw are used. Spier (1928, 128) cites Acacia greggii (cat's claw) as the best material for twined baskets and notes (p. 133) that cottonwood is used for coiled baskets. Materials observed most frequently in use in 1950 were those noted by Spier. [824]

Women also wove sleeping mats, but they are no longer used. Cradleboards, also made by women, continue in general use.

The Food Complex

Cooking and storage methods, together with degree of utilization of the available food supply, furnish an excellent index to feminine ingenuity and readiness to accept new ideas. Cooking methods and exploitation of the environment for foods, and probably food storage also, are traits extant in every culture. 153 252

Food Sources

The Havasupai food supply under primitive conditions was sometimes meager but included much variety. Cultivated foods included corn, beans, squash, peaches, and sunflowers, and a wide variety of wild food plants were harvested for seeds, leaves, or roots. Foods were prepared singly or combined in numerous ways. Cooking was by stone boiling, parching, baking, and broiling, and oftentimes two of these methods were used in preparing a single dish, for example, parching and boiling. 241 [252]

Whiting lists aboriginal cultivated food plants as corn, squash, tepary beans, lima beans, kidney beans, and Hopi sunflowers. Foods introduced include the peach, fig, apricot, plum, pear, apple, watermelon, walnut, and blackeyed pea. Other foods introduced but rejected or little used include the onion, chili, sweet potato, tomato, peas, almond, cherry, and wheat (1952, 60). 241 824 177

12: Cushing E-5 (1881) 1882
NT14 Plateau Yumans NT14
Havasupai

Their perceptive faculties

181 are good, especially relative to simple
151 ideas and actions, or to the ludicrous.
153 They are capable of connecting words with any new idea which they comprehend, and are the most remarkably imitative human beings I ever saw, both by action and with the voice. They would repeat whole sentences, with marvelous truthfulness of sound, in Moqui, Zuñi, Navajo, Spanish, or English, and they manifested a universal passion for acquiring foreign tongues. All these characteristics, together with their striking powers of retention, were shown in the example following: One of them asked me to write the sentence, "Give it to me," in English, Ha-va-su-paí, and Zuñi. I wrote it, and carefully pronounced it in the three languages, showing him the order of the words. He ran over them a few times, and surprised me a day or two after not only by repeating every word correctly, but by pointing out the different sentences, and even words, which he pronounced. This seemed to argue an appreciation of form as well as of sound and its meaning; on attempting to copy any sentence, however, they would labor patiently, but present a scrawl in which not a mark could be detected that had the remotest resemblance to a single letter in the original.
[212] They did not seem either to be very curious about my writing, or to have the slightest comprehension of it; but would watch and mimic the motions of my hand and pencil in writing, and even the expression of my mouth, then take the pencil, imitate all these things very closely, produce a meaningless scrawl, and gravely read off a ridiculous, usual-
[522] ly obscene, rendering of it; seeking my interpreter, and taking infinite pains to have their frivolities very carefully rendered to me in Zuñi.

281 They are skilled in manufacturing
461 and using implements, especially in producing raw material, like buckskin, for which they have universal celebrity from
080 the Colorado to the Rio Grande. The

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